the Alliance Weekly

NOVEMBER 6, 1957

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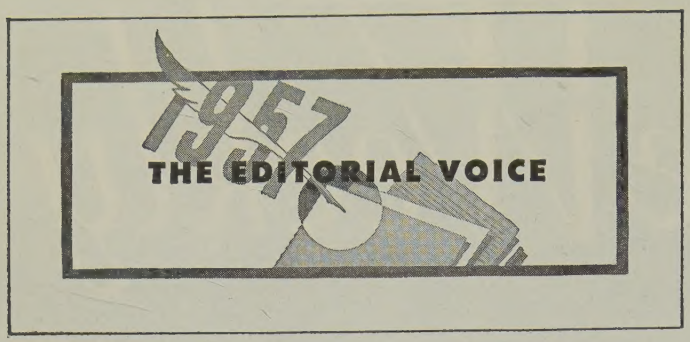
THE VILLAGE OF THONBURI, THAILAND

In this issue

FEAR GOD, NOT SATAN . . . . By Russell R. Kauffman
TRAGIC IGNORANCE . . . . . By Arthur Petrie



FAITH IS A JOURNEY, NOT A DESTINATION

"They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

So says Luke of the thousands who received the Word and were baptized following the preaching of Peter on the day of Pentecost.

Conversion for those first Christians was not a destination; it was the beginning of a journey. And right there is where the Biblical emphasis differs from ours.

Today all is made to depend upon the initial act of believing. At a given moment a "decision" is made for Christ, and after that everything is automatic. This is not taught in so many words, but such is the impression inadvertently created by our failure to lay a scriptural emphasis in our evangelistic preaching. We of the evangelical churches are almost all guilty of this lopsided view of the Christian life, and because the foundations are out of plumb the temple of God leans dangerously and threatens to topple unless some immediate corrections are made.

In our eagerness to make converts we allow our hearers to absorb the idea that they can deal with their entire responsibility once and for all by an act of believing. This is in some vague way supposed to honor grace and glorify God, whereas actually it is to make Christ the author of a grotesque, unworkable system that has no counterpart in the Scriptures of truth.

In the Book of Acts faith was for each believer a beginning, not an end; it was a journey, not a bed in which to lie while waiting for the day of our Lord's triumph. Believing was not a once-done act; it was more than an act, it was an attitude of heart and mind which inspired and enabled the believer to take up his cross and follow the Lamb whithersoever He went.

"They continued," says Luke, and is it not plain that it was only by continuing that they could confirm their faith? On a given day they believed, were baptized and joined themselves to the believing company. Very good, but tomorrow what? and the next day? and the next week? How could anyone know that their conversion had been genuine? How could they live down the critic's charge that they had been pressured into a decision? that they had cracked under the psychological squeeze set up by crowds and religious excitement? Obviously there was only one way: They *continued.*

Not only did they continue, they continued *steadfastl*
So wrote Luke, and the word "steadfastly" is there
tell us that they continued against serious oppositio
Steadfastness is required only when we are under a
tack, mental or physical, and the story of those ear
Christians is a story of faith under fire. The oppositi
was real.

Here again is seen the glaring discrepancy betwe
Biblical Christianity and that of present-day evang
icals, particularly in the United States. In certa
countries dominated by Communists or Catholics, I a
told, some of our brethren are suffering painful pe
secution and counting not their lives dear unto the
selves that they might win Christ. For these I have on
utmost admiration. I speak not of such as they, b
of the multitudes of religious weaklings within our eva
gelical fold here in America.

To make converts here we are forced to play dow
the difficulties and play up the peace of mind a
worldly success enjoyed by those who accept Chri
We must assure our hearers that Christianity is now
proper and respectable thing and that Christ has becon
quite popular with political bigwigs, well-to-do bu
ness tycoons and the Hollywood swimming pool s
Thus assured, hell-deserving sinners are coming in drov
to "accept" Christ for what they can get out of Hi
and though one now and again may drop a tear as pro
of his sincerity, it is hard to escape the conclusion th
most of them are stooping to patronize the Lord of gl
much as a young couple might fawn on a boresome l
rich old uncle in order to be mentioned in his w
later on.

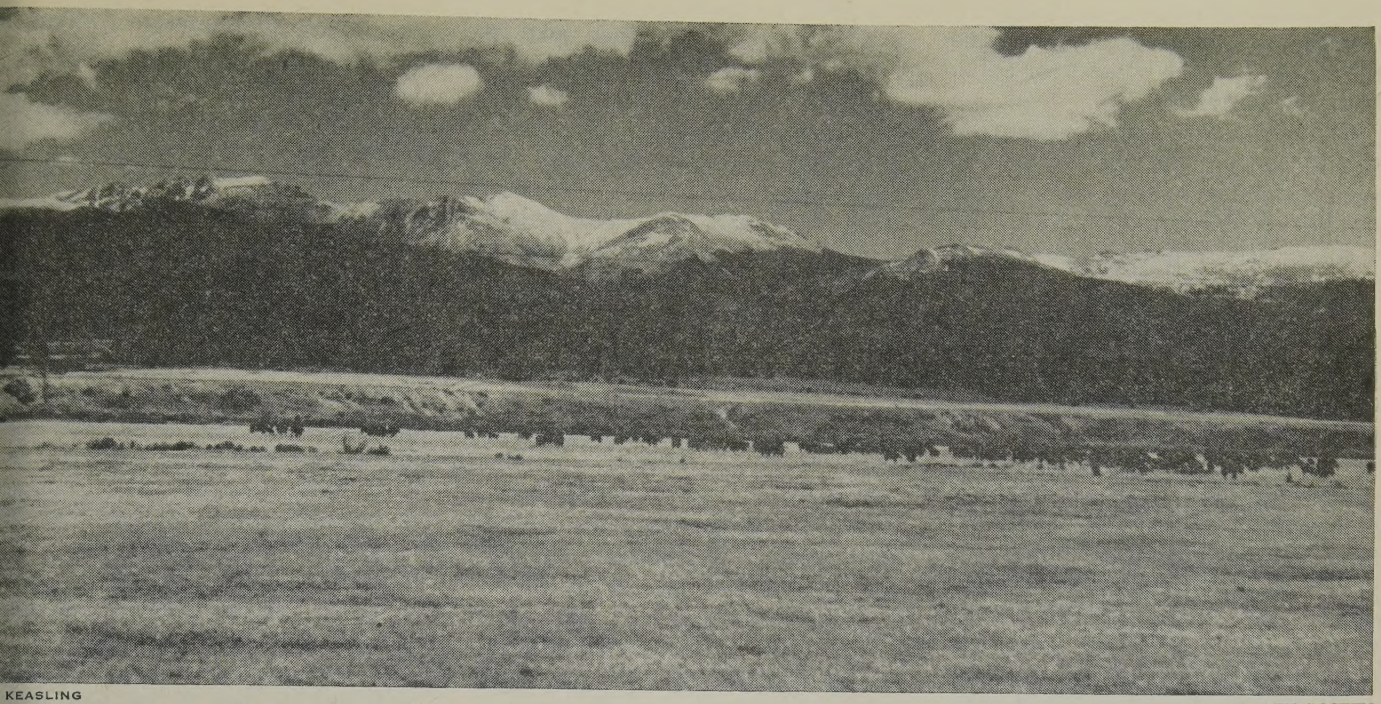
We will never be completely honest with our hear
until we tell them the blunt truth that as members
a race of moral rebels they are in a serious jam, a
one they will not get out of easily. If they refuse
repent and believe on Christ they will most surely peri
if they do turn to Him, the same enemies that crucif
Him will try to crucify them. One way they suf
alone without hope; the other way they suffer w
Christ for a while, but in the midst of their sufferi
they enjoy His loving consolation and inward supp
and are able to rejoice even in tribulation.

Those first believers turned to Christ with the f
understanding that they were espousing an unpopu
cause that could cost them everything. They knew th
would henceforth be members of a hated minority gro
with life and liberty always in jeopardy.

This is no idle flourish. Shortly after Pentecost so
were jailed, many lost all their earthly goods, a f
were slain outright and hundreds "scattered abroad."

They could have escaped all this by the simple
pedient of denying their faith and turning back to
world; but this they steadfastly refused to do.

Seen thus in comparison with each other, is t
Christianity of American evangelicalism today the sa
as that of the first century? I wonder. But again I do
wonder. I think I know.



KEASLING

THE ROCKIES

"Sing unto Jehovah with thanksgiving . . . who covereth the heavens with clouds, . . . who maketh grass to grow upon the mountains. He giveth to the beast his food . . ."

Fear God, Not Satan

By REV. RUSSELL R. KAUFFMAN

NO one in the universe is as misunderstood as Satan. It is his own careful strategy to hold this distinction. Every scarlet woman who walks the streets and all the drunken lots of the world are believed to be his agents. But the truth is that Satan himself is disgusted with such creatures.

For deceiving man in the Garden and for severing man from his mooring in the eternal Godhead, Satan is most certainly responsible. With that deception a chain reaction was set off that plummeted the human heart and mind to unmentionable depths of sin. The inevitable course of a wandering heart is charted in the first chapter of Romans. There is no bottom to the awful depravity of the human heart. The Bible is careful to lay the blame for the deception to Satan, but from there Jesus places the blame upon man. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, . . . an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:21-23). Several things concerning Satan and his work ought to be kept in mind.

1. *Satan's original purpose.* This did not include man nor the fall of man. In Isaiah we read that the original purpose was to be like the Most High (14:14). The American Standard Version makes his desire more definite, "I will make myself like the Most High." It was this ambition that caused his downfall. The sinister desire to take the throne from God can be clearly seen, but there is nothing in this purpose that would lead us to believe that Satan desires all men to be kidnapers, bank robbers or sex perverts.

2. *Satan's organization today.* With this background in mind we can easily understand that Satan's best advertisements today are not the characters who swim and waddle in iniquity. If his original purpose was to be like the Most High, then it is not too hard for us to imagine that God's goodness and holiness fascinated him. If he can keep men from the "righteousness which is of faith," could he not still be satisfied for men to be good, even to be righteous, as long as they remain in his kingdom? I sincerely believe this, and the Scriptures support this reasoning. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor. 11:13-15). Satan is an angel of light. His ministers are ministers of righteousness, telling men to be good, do good, think good thoughts. Satan is not nearly as interested in the barroom as he is in the pulpit. The preacher who avoids stressing redemption through the blood and who does not exhort men

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to become "partakers of the divine nature" is a better witness for Satan than the bartender.

The man who stands for God should present the truth of God in such indubitable terms that no one need question where he stands. Like a sharp sickle the truth should cut into the hearts of the unsaved.

3. *Satan's purpose toward the unsaved.* It is the same today as always. He tries to keep men from the truth. Whether they are immoral and wicked makes little difference to Satan. Man's own heart will see to that, if Satan can keep him away from the power of the new birth. Paul wrote, "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:3, 4). To blind the minds of men, to keep them occupied with other things, to distract their thinking at strategic moments—this is Satan's purpose.

How many songbooks are dropped during the invitation at the close of an evangelistic service? How many times in services have you heard babies cry at strategic moments, shattering impressions made by a carefully prepared gospel message? How many seeds carefully sown are plucked from the hearts of men by a glib remark or ill-timed joke immediately following the service?

Satan energizes all unbelievers. The nature of Satan's activity today is so little known that many very good people will say "Incredible" when they read this. This will be a jolt to many who are morally upright and have based their salvation upon the good life they have lived. Satan cares little how you live as long as you live in his kingdom. As the Christian is energized by God, even so the unsaved person is energized by Satan. "Wherein in time past ye walked . . . according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2).

The disobedience here referred to is not necessarily wanton adultery and the like, but disobedience to the revealed testimony of the gospel. Among those who are to be confined in the lake of fire will be not only murderers and idolaters and whoremongers, but the fearful and unbelieving and liars (Rev. 21:8). The sin of unbelief is carefully placed second, right after the fearful. Think of the good, moral, decent people that you know and yet you also know that so many of them have never believed to the saving of their souls. When we think back to Satan's original purpose of making himself "like the Most High," we can understand his glee when thousands of men live respectable lives by the world's standards, for he knows well that "he that believeth not is condemned already."

4. *Satan's purpose in the lives of the saved.* The enmity of Satan h always been against the Person God and not mankind. It is on when we become partakers of t divine nature, only when we perm God the Son in the Person of t Holy Spirit to indwell us that w can arouse his animosity toward u He will do all he can to hurt destroy the testimony of the b liever being a temple of God. B cause of this truth, nowhere in t Bible do we find the teaching th the Christian life is an easy on Rather at times we seem to fin Christ discouraging men becaus of the difficult road that believe must travel. For men who follo Him He would not promise a shelte at night, nor the encouragement men by day (Matt. 8:20).

And yet we find solemn and sobe warnings for men to fear God muc more than Satan. "And I say unt you my friends, Be not afraid them that kill the body, and aft that have no more that they ca do. But I will forewarn you who ye shall fear: Fear him, whic after he hath killed hath power cast into hell; yea, I say unto yo Fear him" (Luke 12:4, 5). Wh these words are properly understoo it should cause all who read tremble. Do not fear so much t losing of this life; do not fret b cause of the hardships of this wor Do not ever fear the one (Sata who can make life most miserab for you when you do believe. B fear the One who, if you will n believe, can destroy this life and th cast your soul into hell. ◆ ◆

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You Can Help

We believe this publication is a means in God's hand of speeding the gospel to the ends of the earth by stimulating intercession and giving, and by calling recruits to the work of the ministry. Every subscriber can help by increasing the circulation of the magazine, and this is done by sending gift subscriptions to Christian friends, to relatives and to pastors, as well as getting others to subscribe.

*The annual Subscription Campaign is now nearly half over. This year our churches can offer a bigger and we trust better magazine for 1958—*THE ALLIANCE WITNESS, *a twenty-page heavy cover periodical issued every other week. The price remains the same, $2.00 a year ($2.75 foreign).*

There is always a rush at the last minute, and so we suggest that you send in your lists each week even though you may not have all the subscriptions you plan to get. This will help you and it will also help our office in Harrisburg where the subscriptions are entered.

Tragic Ignorance

By REV. ARTHUR PETRIE, TH.D.

"Samson . . . knew not [A.S.V.] *that the Lord was departed from him."*—JUDGES 16:20.

IT was tragic ignorance in Samson not to know that the Lord had departed from him, and he paid dearly for it. Think of losing "the favourable presence of God" and not to know it! Samson broke with God and God broke with him. He went through the motions of service, but there was no power "as at other times." Let all of us who serve beware of going out "as at other times" and yet not know that the Lord has departed from us and cannot use us "as at other times"!

"Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not" (Hos. 7:9). It was tragic ignorance that Israel did not know his spiritual strength was gone, that he no more had "power with God," that he no longer "prevailed," as his ancestor did (Hos. 12:3, 4). He had "mixed himself among the peoples [Heb.]"; he was "a cake not turned" and so no longer useful. Decline and decay had set in, and he did not know it.

Beware of trying to be "a good mixer"; you might lose your spiritual strength, you might have some "gray hairs here and there" upon you, you might be decaying and declining spiritually! And that is fatal.

"They knew not that I healed them" (Hos. 11:3). It was tragic ignorance that Israel knew not that it was God who was as a Father to him in his youth and childhood. God kept him in health throughout the long years in the wilderness, yet God says that Israel "knew not" his great Benefactor. "The Lord is good to all: and his tender mercies are over all his works" (Psa. 145:9). Could the reader of these lines be one that does not know that? It is tragic ignorance; and "ignorance is at the bottom of ingratitude."

"Thou knewest not the time of thy visitation" (Luke 19:44). It was tragic ignorance in the people of our Lord's time not to know that their Saviour and Messiah was among them for their good and their salvation. It made the Saviour weep. "Behold, now is the acceptable [A.S.V.] time; behold, now is the day of salvation" (2 Cor. 6:2). If someone reading this does not know that, it will prove tragically fatal, as it did to those of our Lord's time. God offers to you a full and free pardon and perfect forgiveness; do not remain in ignorance of it. "Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive (me) graciously" (Hos. 14:2). And you will find God "faithful and just" to forgive (1 John 1:9).

"And knew not until the flood came, and took them all away" (Matt. 24:39). It was tragic ignorance on the part of the people of Noah's day not to know that the wrath of God was at their doors.

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They were living "without God" in the world, enjoying themselves to the limit; then suddenly the great catastrophe came and "took them all away" in the sweeping judgment. And the Saviour warns: "So shall also the coming of the Son of man be." The people of the world will be occupied with their own things—their joys and their pleasures, all forgetful of God; then judgment "as a snare" shall fall upon them "that dwell on the face of the whole earth" (Luke 21:35). It was tragic and costly ignorance. "Those that will not know by faith, shall be made to know by feeling" (Matthew Henry).

"And knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17). What tragic ignorance is exhibited here! Perhaps it is the worst of all we have so far considered. It is the picture of a church and a church member saying, "I am rich, and increased with goods, and have need of nothing." Then to be told by "the faithful and true witness" (v. 14) that in reality she—the church—had nothing. It is a description of the "church of the Laodiceans"—the church of "mob-rule," as Seiss said; the church where the people have their way, the church of the end-time.

God forbid that we shall be ignorant of our state as He sees us. Let us pray, "Who can understand his errors? cleanse thou me from hidden [A.S.V.] faults" (Psa. 19:12).

◆ ◆ ◆

Zion's King Shall Reign

By Thomas Kelly

Zion's King shall reign victorious,
All the earth shall own His sway;
He will make His kingdom glorious,
He will reign through endless day.
Nations now from God estrangèd,
Then shall see a glorious light;
Night to day shall then be changèd,
Heaven shall triumph in the sight.

Then shall Israel, long dispersèd,
Mourning seek the Lord their God,
Look on Him whom once they piercèd,
Own and kiss the chastening rod.
Mighty King, Thine arm revealing,
Now Thy glorious cause maintain,
Bring the nations help and healing,
Make them subject to Thy reign.

The Spirit of Self-indulgence

By JAMES FROST

FROM the pages of the Bible comes the question, "Shall we sin, because we are not under law, but under grace?"

Although it is a question seldom asked of the church, it is one which twentieth century Christians need to answer. The reason the question is not asked is because we mix the terms and call the principle behind the question "Christian liberty" rather than its Bible name "sin."

There seems to be the idea in the minds of many that if they can do or omit doing a certain thing without incurring a guilty conscience, the action is not sin. Suppose a question is raised in a Christian's mind as to whether he should go to the Sunday evening service. He knows immediately that if his conscience is going to bother him about it he will have to go. Then he begins to reason that he should not be brought under bondage to attending Sunday evening services. After all, he is not under law but under grace; therefore he should not allow himself to be convicted about staying home.

Mr. Frost, a student in Canadian Bible College, prepared this message because of the conviction in his own heart that under the guise of "Christian liberty" the followers of Christ are excusing practices which are actually sinful.

This spirit enters into almost every phase of Christian life. Because of it a Christian will excuse himself from specific times of prayer, from witnessing, from Bible study, from prayer meetings and fasting. A Christian who has heard the call to preach will sit in the congregation rather than stand in the pulpit, or one called to foreign missionary service will stay in an American pastorate rather than go to serve on African soil. This spirit presents very specious arguments which make it seem scriptural for a Christian to be a jester or to be occupied with worldly entertainment. Of course he does all with a perfectly free conscience, void of any conviction.

The arguments presented are not always the same, for there are arguments suited to each occasion. However, they follow a general pattern and produce the same results. The reasons are always sympathetic to the flesh and favor the easiest road. The result is always that the Christian allows himself questionable liberties free of any checking by his conscience or by the Holy Spirit.

Bondage and law are certainly not the Christian's lot. However, when self-indulgence drowns the voice of the Holy Spirit it has gone too far. When a Christian ignores the Word of God or the Holy Spirit because he prefers the way of self-pleasing, sin is the result.

The power of this enticing spiri which comes robed in white, mu not be underestimated. It induce the strongest man in the world lay his head on the lap of a beaut ful enemy. It tripped him into tel ing the secret of his strength to th very one who wanted to take it fro him. As a result he was led aw powerless, bound and blind, to chained to the enemy's grindston

The same spirit permitted the ma after God's own heart to look upo a beautiful woman while she bathe That self-indulgent spirit then a lowed David to take her as his ow even though he knew she w another man's wife.

This spirit, however, is never co tent with allowing God's servan only one liberal act, but the libera ty must keep broadening. To David mind came arguments which allowe him to cover up his sin and sign man's death warrant. Of course th result of all this liberty was sorro shame, humiliation, and even deat

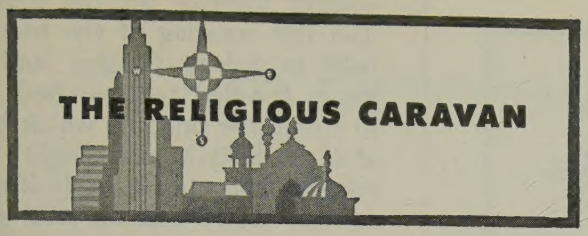
The amazing thing about this a count is that David committed the acts with a free conscience and ear deaf to the Spirit of God. It w not until the prophet Nathan to him a story which illustrated his s and then in no uncertain terms co demned what he had done th David realized clearly the full sign icance of his acts. Then he cri out, "I have sinned against the Lor

What sins are the members Christ's church permitting the selves today? Could it be that are "wretched, and miserable, an poor, and blind, and naked" an know it not because of our yieldi to this spirit? We are not to s because we are under grace. At t same time that we are made fr from the law and sin, we becom servants of righteousness.

Let us not see how much we c get away with, but let us be eag for the voice of the Holy Spirit, a see how much we can do for o Lord of righteousness. ◆ ◆

"Those Amazing Methodists"

The last in the series of "Tho Amazing Methodists," by Dr. Toz was originally scheduled for th issue. We are sorry it must be po poned.



DAVID R. ENLOW, Editor

AT HOME

To build training center for overseas workers: Construction of a $600,000 training center for overseas workers at Stony Point, New York, was approved in New York by the Board of Foreign Missions of the Presbyterian Church in the U.S.A. The center will be erected on property owned by the board and now used for missionary residences and conferences. An administration building, three residential halls and a nursery school will be built to provide space for training all church personnel, lay and clergy, bound for overseas posts.

●

Clergy hold get-acquainted session with mayor: Some one hundred Minneapolis area clergy lunched with Mayor P. Kenneth Peterson and ten of the city's thirteen aldermen at a get-acquainted session. Alderman George Martens, city council president, said it was a rare occasion. He told the group, "This is the first time in my eight years on the council that the clergymen of the city have met with the mayor and the aldermen to get acquainted." Mayor Peterson termed the session "a very healthy occasion."

●

Reports growing demand for industrial chaplain service: An industrial chaplain in a Lenoir, N. C., furniture manufacturing plant says the demand for such services is growing. Rev. James Peck, chaplain for Broyhill Furniture Industries, reported that 324 persons have come to him for counseling. The majority of them had troubles outside their work, mostly marital, he said.

●

New York Library sponsors Bible exhibit: Twenty-five rare first editions of the Bible were placed on display for two months by the New York Public Library in its main lobby. The editions are arranged chronologically from the Gutenberg Bible, first book printed from movable type (1450-55), to the Aitken Bible, first Bible printed in English in this country (1782).

●

Barn being converted into Episcopal church: A twelve-year-old barn near Indianapolis, Ind., which once housed thoroughbred horses and prize-winning dogs, is being converted into a Protestant Episcopal church. It will serve as a house of worship for a new congregation of twenty families formed as a mission through the assistance of St. Paul's Episcopal Church in Indianapolis.

ABROAD

Australian primate wants more Protestant immigrants: Dr. Howard W. K. Mowll, Anglican Archbishop of Sydney and Primate of the Church of England in Australia, appealed for more British and Protestant emigrants to his country. He told the annual meeting of the Synod of the Sydney diocese that this type of migration is necessary to maintain "the British and Protestant heritage in Australia."

●

Mark tenth anniversary of South India Church: Special services were held in St. George's Cathedral in Madras, India, to mark the tenth anniversary of the Church of South India. The services in the cathedral duplicated those held there on September 27, 1947, when the new church, the first anywhere to result from a union of episcopal and nonepiscopal bodies, was officially launched. The Church of South India was formed by a union of the four Anglican dioceses of Madras, Travancore, Tinnevelly and Dornakal, the South Indian Provincial Synod of The Methodist Church and the South India United Church.

●

Report Yugoslav regime bars import of Bibles: Yugoslav Communist authorities are refusing to allow the British and Foreign Bible Society in Belgrade to import Bibles, informed sources reported. The Society is the sole supplier of Bible texts in Yugoslavia. At one time it furnished churches in that country with from fifty to sixty thousand copies of the Bible a year. Now the Society is receiving only up to thirty Bibles a month by registered mail.

PEOPLE

Anglican primate heads new Australian Evangelical Alliance: An Australian Evangelical Alliance has been formed in Sydney, Australia, by clergy and laymen of various denominations. Dr. H. W. K. Mowll, Anglican Archbishop of Sydney and Primate of Australia, is president. The aim will be to encourage evangelism and "unite all evangelical Christians in the spreading of the gospel."

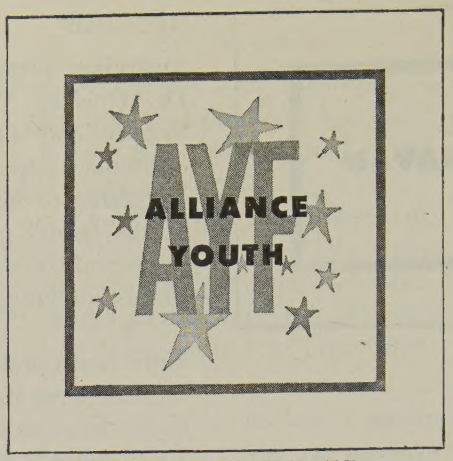
●

"British Weekly" editor accepts Canadian pulpit: Rev. Shaun Herron, editor of the *British Weekly*, has accepted a call to the United Church of Canada congregation in Weyburn, Sask. The *British Weekly*, an independent "Christian journal of news and comment," recently was given by its proprietors to the Church of Scotland. The paper hereafter will be edited in Edinburgh instead of London.

SIGNS OF THE TIMES

Dances open "worship" sessions: In Estes Park, Colo., during their recent convention, the United Christian Youth Movement opened its worship sessions each morning with interpretive dances portraying the "struggles of the human soul in finding a right relationship with its Maker."

Rosita Palacios



WELDON B. BLACKFORD, Editor

I Could Not Run Away from God

By ROSITA PALACIOS
Glan, Cotabato, Philippines

"I'd like to be a successful journalist. This ambition is the real throbbing of my heart, and I'm sure nobody can hinder me."

Those were the positive words that I spoke before a dignified audience on the night of my graduation. "Good enough; you'll gain fame and countless honors someday, Rose." That was what the prince of this world, Satan, whispered to me. I was going to be a journalist, not because I wanted to glorify God, but to satisfy the longings and desires of my own selfish heart. Yes, that big "I" was the "boss" of my life.

Through my high school days I had been dreaming of enrolling in the University of the Philippines. Thinking of the fame, honor and popularity that I would get, I had many times been encouraged to burn my midnight candle just so my long-awaited dream would be like crystal manifested before me. I struggled, worked and studied hard until I finished high school. During those days I was never proud of being a Christian, and instead of letting the light in me shine, it was hidden and gradually dying out.

Vainly then have I wasted those precious years, and though I yearn that they will come back to me, yet they will never, never return. I was one of those young people attending services—a Christian in name, but not in heart. Though converted when I was thirteen, I never realized the full meaning of salvation until later.

My parents were against my going to Manila; nevertheless, I continued to crave earthly knowledge. I just wanted to find peace and joy and contentment in this world. We were confronted with financial problems. I had been praying hard, but God did not answer me. I continued to urge and force my parents until they consented to send me to Davao. I was quite happy for I thought this way I could escape the invitations and callings of God into His service. God had a plan, however, for my life! But because I just wanted a life of my own without God's planning it, I continued to harden my heart.

Sunday night in Davao, I attended the women's missionary program and heard their drama, "The Macedonian Call," depicting the lost ones who are pleading for the good news of salvation. God's Holy Spirit again came and spoke to me. God did entrap me and broke me in such a way that I could do nothing but say, "Yes, Lord, here am I; send me."

God has a plan for our lives and no one can run away. Indeed, I could not run away from God.

Here and There

The National Youth Secretary recently toured the Pacific Northwest District, which includes Oregon, Washington and Montana. Five AYF rallies were held in five different cities, with churches in the ar coming together for the progra The first meeting of the tour w held in Salem, Oregon, and c group traveled two hundred mi to attend the program which beg at seven-thirty Monday night. Th returned home immediately after service. How's that for AYF sp

God is moving among the AYF of that great area. Thrilling repo of revival were received from summer AYF camp at Canby.

Dave Denyer, a graduate Wheaton College, will become fu time District Youth Secretary in t area February 1, 1958.

Teen Commandments

A teen-age girl found her way in the public press of Dallas (Tex.) drawing up a code of ethics and co duct for her contemporaries wh many bewildered, yet complace parents would do well to "re mark, and inwardly digest." In su mitting her ten commandments t youthful author, Virginia Cho suggests that "if every teen-a would follow these simple rules, t world would be a safer place to l in."

1. Don't let your parents dow They brought you up.
2. Stop and think before y drink.
3. Ditch dirty thoughts fast, they'll ditch you.
4. Show-off driving is juven Don't act your age.
5. Be smart; obey. You'll g orders yourself some day.
6. Choose your friends carefu You are what they are.
7. Choose a date fit for a ma
8. Don't go steady unless you ready.
9. Go to church regularly. G gives you a week. Give Him ba an hour.
10. Live carefully. The soul y save may be your own.—THE LI

AYF Guide

Bible reading plan for school days

NOVEMBER 11-15

Monday .....Genesis 7
Tuesday .....Psalm 7
Wednesday .....Matthew 1:18-25
Thursday .....Psalms 52, 53, 54
Friday .....Acts 5:1-20

"I Am Determined to Follow Jesus"

A Thai Postmaster's Testimony

Translated by REV. W. D. CARLSEN

OVER six hundred people filled the churchyard in Khonkaen the night the postmaster gave his testimony. Some came to jeer and create a disturbance, but three policemen kept the audience under control. Being a Christian in Thailand, especially if you are an official, is neither easy nor popular. The following excerpts from the postmaster's testimony are presented to encourage you as you pray for the spiritually destitute people of Thailand:

"To begin with, may I speak plainly for the benefit of some who may think that I have received some monetary gain from the 'foreigner' [missionary]. I am not a 'mask' for the foreigner. Aside from some instruction in English, which many of you have also received, I have not received any material benefit from the foreigner.

"I have watched the lives of the missionaries for a long time and I assure you that there is nothing hid behind the curtain—no politics, no trickery, no deception. There is only the desire that the Thai people know Jesus Christ.

"In progressive countries people are not interested in what a man's religion is, as they believe that a man should have freedom to choose his own religion. In our constitution we accept this, but it is a regrettable fact that some Thai treat people of other religions, especially Christians, with great contempt. . . .

"Formerly I was not interested in the story of Jesus: not only was I not interested, but I hated Jesus also. The name of Jesus is loathed by the Thai, and I believed, like most of my countrymen, that Christianity was the religion of the foreigner and Buddhism is for the Thai. For a foreigner to accept Buddhism or a Thai to accept Christianity would be most inappropriate. But please understand that both Buddhism and Christianity originated in Asia.

"All my life I have been a Buddhist. All my forebears were Buddhists. But the strange thing about us Thai is that we hold a religion but we don't hold to it (i.e., we give lip service but don't practice it). We don't want to go to the temple; we don't want to hear preaching. The government has recently made the Buddhist holy day [usually every eight days—Ed.] an official holiday so that government employees can attend the temple and make merit, but there hasn't been any noticeable change for the good. How many went to the temple for the 2500 B.E. celebrations? [According to the Buddhist calendar, this year (1957 A.D.) marks the 2500th anniversary of the death of Buddha and the midpoint of the Buddhist era, which he himself taught would last only 5,000 years.] The government has poured out millions of *baht* [equivalent to thousands of dollars] for the celebration of the year 2500, but has it resulted in the moral betterment of the people? Things are worse than ever. People hold the Buddhist religion, but why is our land full of gangsters, rascals and conjurers? Why? Doesn't Buddhism teach us to do good and refrain from evil?

"I insist that you can teach until you are blue in the face, but we still won't be able to give up sinning. Take for instance the five laws of Buddha. We can't keep them. There is no power within us to compel us to follow the commands. Our nature makes us follow our own desires.

"If you observe, you will see that the Thai people do not hold to pure Buddhism. We have mixed in spirit worship until we do not know what is Buddhism and what is animism. We have household gods. When we walk in the forest we worship the spirits of the countryside—the trees, the mountains. When we get into a tight spot we believe in higher beings. When we invoke a blessing upon friends we call upon the higher

Workers in the Bible Correspondence School, Khonkaen, Thailand W. D. CARLSEN

powers to guard and prosper them.

"Why have I become a Christian? At first I studied English with the missionary who taught from the Bible. In spite of repeated teaching from the Bible I was indifferent. Later the missionary recommended that I study the Light of Life Correspondence Course, which is the story of Jesus. (Being the postmaster, I knew about the many thousands of people from all over the country who are studying the correspondence courses.) The teaching of this course is that Jesus is able to help men everywhere. I especially remember Christ's invitation, 'Come unto me, all ye that labour and are heavy laden . . .' At that time I was terribly weary and heavy laden. Everyone who believes in Jesus Christ has eternal life. I wondered about the meaning of eternal life. Eternal life is something beyond this earthly cycle of birth, sickness, old age and death. Upon the death of our physical bodies, our souls will live on eternally. Even in this world we can know heart peace and contentment, for Jesus Christ sets us free from the power of sin and gives us the power to live for Him.

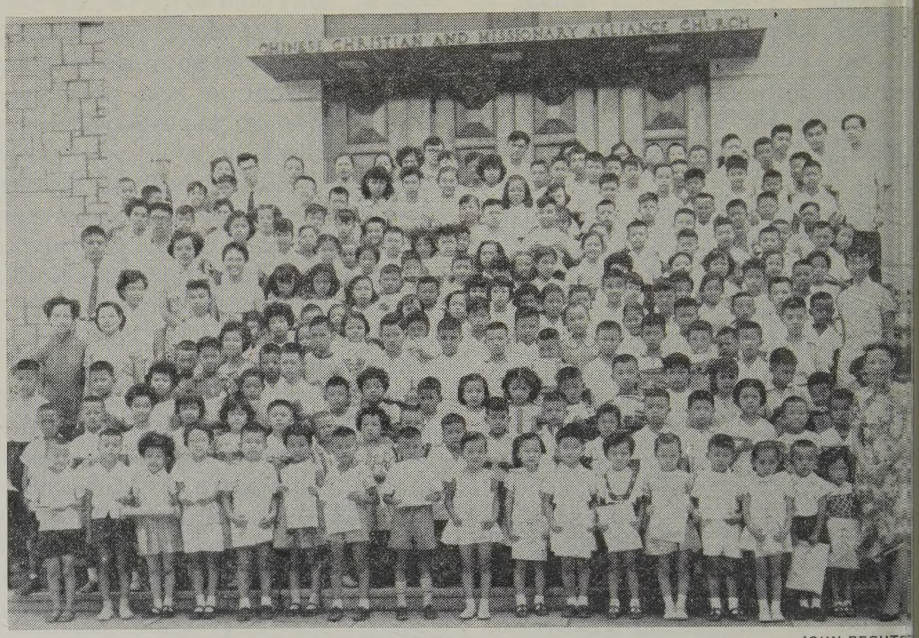
"At that time I was controlled by the evil spirit of liquor. It was good that I wasn't controlled by the evil spirit of gambling also. The Khonkaen church invited an elderly itinerant preacher to speak. He told how he had been addicted to liquor to such an extent that whenever he drank he had to be carried home. However, when he believed in Jesus the desire for liquor left him.

"I was interested in the promise that Jesus can cleanse of all sin. My friends, this is the heart of Christianity—Christ is able to cleanse us of all sin and make us new people. To receive Christ into our hearts, we do not have to pay anything or do anything in the way of making merit. At first I wondered how this could be true. The local pastor gave me the illustration of how I was outside the door and I didn't know what was inside. If I would only enter in, I would see and experience what God had prepared for me. The first step in knowing God's blessings is to believe. I became willing to believe in Jesus Christ near the end of last year. I received Christ as Saviour on a Monday morning. I watched to see if I would crave liquor in the evening. Miraculously I didn't want it. The evil spirit of liquor was afraid of Jesus and in the days that followed until this day I have had no desire for liquor. That is the way it is, friends. How can you keep me from believing in Jesus when He has done so much for me?

"You who have 'given your throat' to liquor, humble yourselves and receive Jesus Christ with a heart full of faith. I guarantee that you will quit liquor just as I have. I never dreamed that I would be able to stop drinking. I was the worst of drunkards. I drank on every possible occasion, every kind of liquor available, ever since becoming a government employee twenty years ago.

"Everyone knows that liquor is a bad thing. Your priests forbid it, but you don't see many people giving it up. At our religious ceremonies for merit-making, liquor is the host at every occasion. If we don't have liquor we don't feel that we have had a proper celebration. The tyrant liquor attends housewarmings, puberty rites, ordination for priesthood, marriages, deaths, salary increases, sorrow and joy. Liquor is always the host. We Thai sin while we are attempting to atone for our sins.

"Friends, think how urgently our country needs a revival of morality. At this time our young people are surrounded by all kinds of evil. If we ignore the problem what will the future of our country be? Do you want our land to be ruled by gangsters? Our young people are the future leaders of our nation. If we lack morality our country will collapse. Buddhism is not enough. Let us receive Jesus Christ into our hearts. As we announce the message everywhere, righteousness will come to our nation, we will have peace and we will live together as brothers and sisters. We need the miraculous power of Jesus Christ. I am determined to follow Him." ◆ ◆



JOHN BECHTE

Children who attended the Vacation Bible School in Hong Kong

VBS in Kowloon Tong

Scores of children attended th Vacation Bible School conducted i the Chinese Christian and Mission ary Alliance Church in Kowloo Tong, Hong Kong. Awards wer given for memory work and a tendance. Most of the twenty-s teachers were members of the All ance Youth Fellowship of th church.

This aggressive congregation ha reached into many areas of the cit with the gospel message. Villag chapels and preaching points a maintained among the refugees an in the new housing areas. Th church also conducts a Christian da school for Chinese children.

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. Harry M. Taylor and daughter, Judith, sailed from San Francisco on September 27, returning to Cambodia for their fourth term of service. Their son, Donald, is attending Nyack Missionary College and their older daughter, Janice, is taking up her studies in Hampden DuBose Academy in Zellwood, Fla. They will be stationed at the field headquarters in Pnom Penh. Mr. Taylor was recently elected chairman of the field.

On Furlough

Mr. and Mrs. Richard O. Lenehan and children, Richard, Jr., Rosalie and Nancy, arrived in Boston October 16 from New Guinea. They went to the field in 1954 and are now returning since the Aviation Section of our work has been closed down.

Miss Esther Snyder arrived in San Francisco October 18 by plane from the Philippines, having completed her first term of service. She has been teaching in the school for missionaries' children in Zamboanga City.

With the Lord

Two veteran missionaries from India recently passed into the presence of the Lord from the Suppes Memorial Home in Glendale, Calif. *Miss Cora Hansen* died on September 23, and *Miss Annie Seasholtz* on September 26.

Miss Hansen, ninety-four years of age at her death, was born in Norway, but early in her life came to the United States where she was converted and entered Christian service. She began her missionary career in 1896 when she and her friend Miss Fecke opened a station in Sanand City, Gujerat. Later they went to Mehmedabad, where Miss Fecke died in 1900, the year of the dreadful famine.

Mehmedabad afforded Miss Hansen a sphere of useful ministry for many years, witnessing to the unsaved and praying for the many Christians who were baptized after the famine. She became "Mamma Hansen" to three generations of Christians, and her ideal of motherhood had a wider horizon than is usually bestowed upon women. When there was a missionary couple at Mehmedabad, Miss Hansen went about her work among the women faithfully and quietly. When there was no married couple in charge she took on the responsibilities of district, station and church efficiently and without fuss or flutter. Her fellow missionaries will testify that in her quiet and retiring way she lived her life in the Holy Spirit, and the results of her work she credited to the Spirit.

Later Miss Hansen had charge of the girls' orphanage, with about four hundred girls, as our heritage of the famine days. In addition to the responsibilities of the institution she herself taught a class of sixty girls who were being prepared for baptism and testified that she had never seen such eager learners. For several years she was in charge of the work in Viramgam, and when there was no one to place in Ahmedabad, that great city with its large church and multiple problems, Miss Hansen was sent there. Wherever she served she did well, for in the new place she would locate the main difficulties and simply pray her way through them. In the many changes that came in her work her only stipulation was that she be allowed to have an Indian Bible woman with her, with whom she could do evangelistic work at every opportunity.

Miss Hansen was practical as well as prayerful. She nursed back to health a missionary wife who had contracted the usually fatal bubonic plague. During her days at Kaira school someone took smallpox, and Miss Hansen nursed her that others might be spared infection. She herself took the disease and was segregated in the distant "pest house" where the dangerous cases were placed and where she could live or die without endangering others. In that quiet lonely place she earnestly sought the Lord and was instantly healed. She was wise enough not to leave until the pocks were all healed and the government doctor released her from quarantine.

Greatly beloved by missionaries and nationals, Miss Hansen temporarily "retired" at Mehmedabad in 1936. Her Norwegian citizenship had been lost and she was not an American citizen. She was then well past seventy, but to the amazement of younger missionaries Miss Hansen went out to the villages with a Bible woman regularly day after day, often traveling in a jouncing, springless cart but aglow at the privilege of telling still others of the love of Jesus. Finally the State Department admitted Miss Hansen to the United States, and her last years were spent in the Glendale Missionary Colony.

Miss Annie Seasholtz was born in Sunbury, Pa., and went to India in 1894, where she worked for thirteen years in the Gujerat field. During her one furlough in America she studied kindergarten methods, and upon returning to Kaira opened a class for about sixty of the smaller orphan girls. She also taught weaving to village women, weaving Bible lessons into their thoughts as they worked. She had the happy faculty of fitting into odd corners where needed, and was stationed at different times in Kaira, Dholka, Mehmedabad and Ahmedabad.

Miss Seasholtz's years of service fell in the time that Gujerat was ravaged by the two awful scourges, famine and bubonic plague, each of which destroyed millions of people. The Alliance Mission in Gujerat took in about a thousand orphan boys and girls at that time. Famine work was not easy and required self-forgetful devotion.

Those years took a heavy toll of our missionaries, who were exposed con-

Letters

Stimulated by Sunday School Article

THE ALLIANCE WEEKLY comes to my desk each week. I have read many fine articles from it. This week I would like to say a word of thanks to Clate A. Risley for the article on the Sunday school work (September 18). It just hit me as something helpful at this time. Many other articles are just as good and even more profound.

I am the Protestant chaplain at this institution [Dixon State School]. We have about 5,000 residents, mostly mentally retarded. Thanks once again.—REV. GEORGE D. LAIRD, *Dixon, Ill.*

Regenerated Intellect Needed

Dr. R. R. Brown in his recent article, "Intellectualism vs. the Illuminated Mind" (October 9, 1957), gives a wise warning against the error of reliance upon the imagination and creativity of man to find and follow God. However, his apprehension over whatever movement there may be towards intellectualism in the church needs qualification.

The church today should be more wary over the emotional profligates which crowd her pews than the few rare intellectuals who demonstrate their concern over the shortcomings of contemporary Christianity by their attempts to rescue the clear and meaningful message of Christ from the underbrush of cultural idiosyncrasies and conformities. The most dangerous individual in all times is the one whose religion is not disciplined by the facility of reason. The Bible is God's great intellectual straightening device whereby through a written message men are pointed to God and guided in their lives. Divorced from the bridle of a regenerate intellect, Christianity becomes mere hysteria.

Today's Christians are men and women who can emote in as many ways as there are evangelists but whose lives only vaguely resemble any scriptural pattern, the righteous life, or the spiritual man. Thank the Lord for a few sensitive individuals who are probing the soul of the church and pointing her back to spiritual sanity. —NORMAN D. STANTON, *St. Paul, Minn.*

Neighborhood Church of the C. & M. A., Fresno, Calif.

stantly to cholera, smallpox, plague and various fevers. Strong men succumbed, as well as young mothers, children and single ladies. With her health broken under the burden of her work it was necessary for Miss Seasholtz to retire from the field in 1907. She is remembered as a faithful missionary, whose delight was to preach the gospel as long as she had strength to do so. She died at the age of eighty-nine.

Nyack College Holds Leadership Conference

As a part of the Seventy-fifth Anniversary program, Nyack Missionary College, Nyack, N. Y., included a student leadership conference from September 12 to 15 with the more than 500 young people who had just arrived on the campus to prepare for Christian service.

Rev. William F. Smalley, General Secretary and Secretary of the Department of Education of The Christian and Missionary Alliance, spoke on the general and specific needs for youth in training for Christian service. Rev. Louis L. King, Foreign Secretary of the Alliance, featured in his talk the need for more missionary recruits to serve the twenty-two foreign missionary fields of the Society. The keynote of evangelism was stressed by Rev. Paris Reidhead, pastor of The Gospel Tabernacle of New York City. Dr. Thomas Moseley, president of the college, addressed the Sunday morning worship service and the closing session featured a message by Rev. Bernard S. King, Treasurer of the Society, through whose office is disbursed more than $3,000,000 annually for the world-wide work of the Alliance.

Successful Meetings Held in College Town

Sceptics said successful evangelistic meetings could not be held in the college town of Urbana, Ill., yet Rev. L. J. Pyne ministered with great effectiveness in the Christian and Missionary Alliance Church. Writes the pastor, Rev. B. E. Snowdon, "From the outset the meetings grew both in spirit and blessing. . . . The church was revived and sinners converted. Then, too, new interest was stimulated to trust God for even greater blessings from His hand."

Fresno Church Dedicated in Anniversary Service

On August 25 the Neighborhood Church of The Christian and Missionary Alliance of Fresno, Calif., celebrated its twentieth anniversary with the dedication of the church building.

The work began in 1937 when Rev. Walter Staub, then District Superintendent, organized a group of nineteen charter members into the Fresno Branch of The Christian and Missionary Alliance. Rev. C. P. Clayton was the pastor of the church. Messrs. Clyde Hazlett, Paul Southard, Marvin Thompson, B. V. Bean, Daniel Plies, Harold Smith and Linden Heath have served the church since.

Mr. Smith spoke at the morning service. The attractive church building was dedicated to the Lord in the afternoon, at which time greetings from local churches were given by Re Gordon Meyer, of the First Covena Church. The message of dedicatio was given by the District Superi tendent, Rev. W. VanClief Yaggy, a Rev. Meredith Stevens gave the pray of dedication. Mr. Paul Lehman a the elders of the church assisted in t program. The pastor, Rev. C Measell, closed the service with "Hi Lights of the Future."

In the evening service Mr. He brought a timely message on t second coming of the Lord.

Dedicate Church in Key City Project

In June of 1954 the second Key Ci project of the Eastern and Centr Canadian District held its first servi in a large tent in Oshawa, Ont., wi ten adults present, including a visitin quartet. On September 15, 1957, capacity crowd was present for t formal dedication of the new churc which includes an auditorium seatin 275 persons and roomy Sunday scho accommodations.

The civic welcome was extended b the mayor of the city, Mr. John Naylc Rev. Nathan Bailey, District Superi tendent and Vice-President of the S ciety, brought greetings in behalf the district. Mr. Bailey also offere the prayer of dedication. Rev. Dona R. Shepson, Toronto, brought the de ication address, challenging the co gregation to lay a spiritual foundati and to have scriptural objectives f every program of the church. Oth Alliance pastors who participated we Mr. R. F. Ingram, Rev. F. J. Sauv Rev. Louis Eakin and Rev. Willia Moreland.

Mr. Thomas Farmer, secretary of t church board, reported on the histo of the work, and Mr. Harold Fost building committee chairman and trea urer of the church, spoke briefly the general program and financi accomplishments. The pastor, Re William J. Newell, acted as chairma

(Continued on page

The Christian and Missionary Alliance, Oshawa, Ont., Canada

Sunday

READING—Jonah 2.
TEXT—*"My prayer came in unto thee"* (verse 7).

Even when our troubles are our own fault and have come to us through folly or disobedience, even then it is not too late to pray. When Jehoshaphat found himself, through his sinful alliance with Jehoram, the wicked king of Israel, without water in a desolate wilderness and three armies were threatened with destruction, Jehoram, true to the spirit of wicked unbelief, turned from God and cried, "Alas! that the Lord hath called these three kings together, to deliver them into the hand of Moab!" It was the despair of the sinner in the dark hour of calamity. But that was just the time when Jehoshaphat thought of God and turned to prayer, and soon through the hand of Elisha the valley was flowing with water, and deliverance and victory came. Even Jonah, when he found himself in the "belly of hell," did not forget to pray, and out of the depths of despair the cry of faith met the hand of deliverance.—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, Mexico.

Monday

READING—John 3:1-16.
TEXT—*"God so loved . . . that he gave"* (verse 16).

Oh, that these precious words were ever warmly impressed on our hearts! That they were our last thoughts at night and our first at our waking in the morning; and that they were improved in such a manner as to make our dying bed easy in the evening of our life and to ensure our rising with gladness in the morning of the resurrection! And what more blessed and delightful meditations can I daily dwell upon than to think thus: God has loved me, even me, when I was His enemy, and so loved me that He gave me His only Son! Bless me with faith in Christ, then Christ is mine and all things are mine, for "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" He will never suffer a believing soul to perish; He has passed His word for it.—GOLDEN TREASURY.

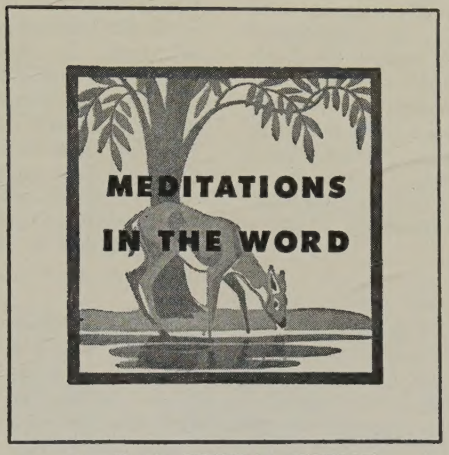
Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.

Tuesday

READING—1 Samuel 30:21-31.
TEXT—*"As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff"* (verse 24).

Sometimes we who have not crossed the seas to proclaim the gospel and have not had the opportunity to witness to multitudes are inclined to minimize our calling, especially when we think of those who have gone "to the uttermost parts." We need to remember that our worth cannot be computed in terms of miles or multitudes. The Lord's discourses were often given only to the chosen twelve, and the best loved verse in Scripture was spoken to a lone seeker; only once did our Lord travel beyond the narrow confines of Palestine. Perhaps your part is to be a Christian mother at home, or you may till the land or work in a factory, an office or elsewhere, and today will bring your gifts to the Lord. Today's verse is for you! Your part in life may seem unglamorous and be unheralded, but it is as important to God as the part of the best known servant of His. —SELECTED.

Pray for Africa; Western, Western Canadian, Southeastern Districts.



Compiled by EDITH M. BEYERLE

Wednesday

READING—1 Thessalonians 5:16-28.
TEXT—*"Faithful is he that calleth you"* (verse 24).

Thy God will not fail thee, O blessed assurance!
He'll never forsake, for He careth for thee.
Just lean on His arms and Thou wilt find them
Sustaining, comforting and strengthening thee.
He will not fail when thy need is greatest;
Trust fully in Him and He will supply.
His eye is upon the least of His children,
And His ear is open unto their cry.
—LILLIAN HYLER.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

Thursday

READING—Romans 6:1-11.
TEXT—*"Reckon ye also yourselves to be dead"* (verse 11).

The more a crucified man resists his inevitable death, the more intense will be the suffering. Every move, every effort toward release adds to his torture. The best thing for a victim of crucifixion to do was to resign himself to his inevitable death and remain as still and quiet as possible. Oh, that the old nature in us would but quietly resign itself to death! How much spiritual pain we would be spared. How many times of weeping before the Lord in deep remorse, how many seasons of inward agony could be spared us. But whether pain or no, self must be kept on the cross in the place of death, and it must die!—G. C. WEISS.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—Revelation 22:1-9.
TEXT—*"Blessed is he that keepeth the sayings of the prophecy of this book"* (verse 7).

In the Revelation we read "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein" (1:3). There is a grave danger, as we all must realize, especially if the subject of prophecy proves of unusual interest to us, that we place greater emphasis upon the blessedness of "reading" and "hearing" than upon that of "keeping" the words. It is so much easier, so much more pleasant to the natural man, to *learn* than it is to *do*. The Spirit of God, however, has placed the emphasis where it belongs, for, while blessing is promised to the reader and the hearer only once, the blessing upon the doer is promised twice, once at the beginning and once at the end of the book, as though to say "Lest you forget." God is always more concerned about our obedience than He is about our learning, except as the latter is made a steppingstone to the former. —PAMEII.

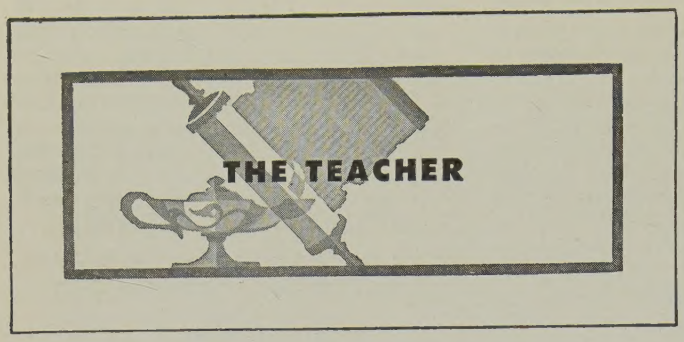
Pray for China, Hong Kong; Northwestern, New England Districts.

Saturday

READING—John 1:1-13.
TEXT—*"In the beginning was the Word"* (verse 1).

A word is the manifestation of a thought. If I wish to communicate a thought to you that thought takes shape in words. You cannot see my thought, but what is there comes through the channels of speech, and so travels through your ear to your mind and becomes part of your thought. Now Christ became the Word to take thought out of the mind and heart of God, and translate that thought so that we could understand it, so that what was invisible and inaudible and beyond the reach of our senses comes into our minds and hearts as something that was in God's mind and heart, but now is ours. Beautiful indeed is this as an expression of what Christ is to us. You want to know God; well then, study Christ and you will know all about Him. "He that hath seen me hath seen the Father," said Jesus.—ARTHUR T. PIERSON.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.



By DON J. KENYON

SUNDAY SCHOOL LESSON—NOVEMBER 17, 1957

The Resurrection and Our Faith

1 Corinthians 15:3-8, 42-52

DEVOTIONAL READING—1 Corinthians 15:50-58

GOLDEN TEXT—*"Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."*—1 CORINTHIANS 15:58

BACKGROUND AND LESSON ORIENTATION

A group of individuals with philosophic materialism were denying the possibility of a bodily resurrection. Such a thought was to them impractical and untenable. It came from association with those who were worldly in view and conduct (v. 33). Whereas they had made it an intellectual problem Paul turned it back to them as a matter for faith to settle. Cold and faithless reasoning about the tenets of Christianity usually brings cold and faithless conclusions (v. 35). He himself had risked his life and would continue to do so for the sake of the gospel because he had faith in a resurrection of the dead. A man should exercise great caution lest he let himself give way to materialism, because it destroys the heart of his hope. He denies his destiny in Christ. Paul here gave us a treasure.

CONTEXTUAL CONSIDERATIONS

Paul began here with a well-rounded presentation of the gospel. He reminded them that their present status of grace rested upon what he had preached to them. To abandon this foundation would make faith spurious. To find deliverance from sin we must believe the revelation of God concerning His Son. To deny what God has said is treason against heaven and sabotage of the soul. Paul counteracted materialism by supernaturalism: God can do anything, "but God giveth it a body" (v. 38). This is the unimpeachable foundation for faith in anything that does not yield to reason or senses. Christianity is without apology a supernatural religion which calls for faith in the supernatural. If it be the product of the human mind rather than divine then the mind can apprehend it or reject it.

SIMPLIFIED OUTLINE

1. *The Resurrection and the Gospel*—1 Corinthians 15:3-8.
2. *The Resurrection and the Body*—1 Corinthians 15:42-50.
3. *The Resurrection: God's Victory*—1 Corinthians 15:51, 52.

KEY WORD ANALYSIS

"Corrupt . . . corruption"—*phtheirousin, phthora* (vv. 33, 42). There is an interesting use of this word in the context which illustrates vividly the meaning intended. In verse 33 Paul warns the believers that association with evil *corrupts* good manners. Those who deny the truth and question the doctrines of Christianity are apt to worsen the conduct of the believers with whom they associate. The word means "to destroy by means of corruption." Good character thus gives way to the corruption of materialism. Corruption will give way to incorruption in the resurrection (v. 42). Our bodies which are liable to corruption will be rendered incapable of decay. This is the great promise of the resurrection.

COMMENTARY ON THE PRINTED TEXT

1. *The Resurrection and the Gospel* (1 Cor. 15:3-8).

Paul's gospel was a simple transmission of divine revelation. He was a faithful steward of the mysteries of God (4:1). The death and resurrection of Jesus Christ are the heart of the gospel. To deny them is anti-Christian (1 John 4:3). The incarnation had as its objective the lost condition of man. The incarnation, the death, the resurrection, are all so interrelated that to deny one is to deny all. God raised His Son from the dead to proclaim Him His Son. To deny the resurrection of Christ is to deny His deity.

Paul supported his claim by the Scriptures. Paul's emphasizing the appearance of Christ to Peter was well taken in view of Peter's prominence in the church. Paul then stated that the apostles saw Christ. It is barely possible that twelve men who had so much at stake in Christ could have fabricated the story, but five hundred men who saw Him at once could not be deceived nor would they be likely to attempt to deceive anyone else. The greater part of them could have been consulted. For the Corinthians to be a church in God and to deny the facts which made them a church was a folly that needed rigid attention. The leader of the mother church of Jerusalem had a special revelation of the resurrected Christ. Last of all Paul gave his own testimony of his encounter with the resurrected Lord.

2. *The Resurrection and the Body* (1 Cor. 15:42-50).

This segment begins with a summary statement based upon a series of analogies Paul had used in his argument. He had shown the variety in the kinds of flesh, of bodies, and of glory. It was God who had created this variety as it pleased Him. To deny the resurrection was to overlook and deny God's creative power. Whereas there is dishonor, weakness, natural limitation, corruption in us, there will be honor, glory, strength, incorruption in the resurrection.

Christ the life-giving Spirit will banish all that clings to us from Adam. Any man who believes in his own spiritual regeneration will find no doubt in his heart of spiritual resurrection. That which is begotten of God possesses eternal life. Resurrection is then a small matter with a creative God. Thus faith becomes the key to the situation.

3. *The Resurrection: God's Victory* (1 Cor. 15:51, 52).

Paul's climactic teaching is that those who are alive and remain at the coming of Christ shall be caught up without tasting death. This is a faithful declaration of Christ's ultimate victory over every enemy of man. It will be done instantly. Creative acts do not require time with God. His word is enough.

God's ways are spiritually conceived and supernaturally wrought. Away with doubts born in materialism! It is God who brings His own promise to pass. He has declared war upon all enemies. He will triumph. This brought the Corinthians to a crossroads which presented to them a simple matter of faith in the living God or embracing the opinions set forth by godless sophistry.

HELPFUL HINTS FOR LESSON PREPARATION

One must appreciate the appalling darkness of heathenism to catch the spirit of Paul's teaching in this chapter. It was grounded solely in humanism and materialism. This same thing is closing in on us today. To ask for simple faith in a creative God is to ask for derision from the intellectuals. The key to this lesson is the demand for the simplicity of faith in God. How big is your God?

THE ALLIANCE FAMILY

(Continued from page 12)

or the special service. He has served he church since 1954, coming to the ity one month prior to the opening ervice.

piritual Harvest at Winnipeg

The summer months proved to be a ime of spiritual harvest in the Alliance abernacle, Winnipeg, Man., Canada. During the first two weeks of July there vas a record attendance of 377 in the acation Bible school, with many young eople accepting Christ as Saviour and nany new contacts made for the hurch. Later in July the Sutera Twins, f Union, N. J., ministered very ef-ectively in an evangelistic campaign. Nearly eighty decisions were recorded luring this effort. Backsliders were estored and thirty-eight young people estified to having received a call to ull-time Christian service. On several ccasions during the campaign the hurch was packed to capacity with nore than 900 persons.

The summer program was climaxed y a Labor Day week-end conference eld at the Whiteshell Keswick Grounds t Star Lake, attended by eighty young eople of the church. The working f the Holy Spirit during this retreat vas very evident and many victories vere reported, writes the pastor, Rev. . S. McVety.

he New Generation

o *Rev. and Mrs. Maurice R. Irvin,* exington, Ky., a son, Timothy Brian, n October 9.

To *Rev. and Mrs. K. G. Riggenbach,* ndonesia, a daughter, Jacki Jo, on eptember 17.

To *Rev. and Mrs. Clinton L. John-on,* Onamia, Minn., a daughter, Phyllis nn, on September 17.

Local Conventions

★ ★ ★ ★

Convening November 10-17

Missionary work is not an afterthought in lliance churches. The pressing responsi-ility of getting the gospel to all men is eing responded to through a consistent onvention program which brings the mis-onary appeal to sharp focus every year the communities where the churches are cated. The address of the Alliance hurch nearest you may be obtained by riting to The Home Department, The hristian and Missionary Alliance, 260 est 44th Street, New York 36, N. Y.

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ew Britain, Conn. ....November 11-17

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hippensburg, Pa. .....November 10-17
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agerstown, Md. .....November 10-13
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Greenville, Ohio .....November 11-17
Richmond, Ind. .....November 14-17
Hamilton, Ohio .....November 11-17
Dayton, Ohio
(Burns Avenue) .....November 11-17

Northwestern District

Milwaukee, Wisc.
(First Church) .....November 10-13

South Pacific District

Long Beach, Calif. ....November 12-17
Whittier, Calif. .....November 12-17
Lynwood, Calif. .....November 12-17

Eastern and Central Canadian District

Ottawa, Ont.
(Bank Street) .....November 10-17
(Riverview) .....November 13-17

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Calgary, Alta. .....November 10-17
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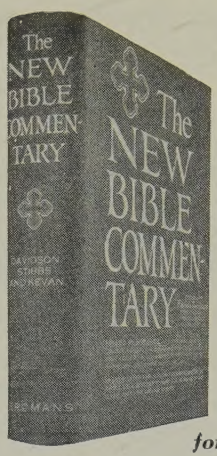

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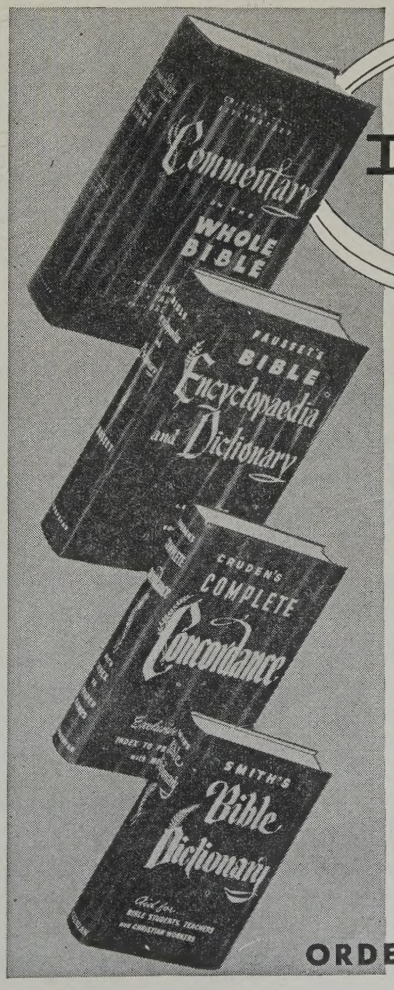
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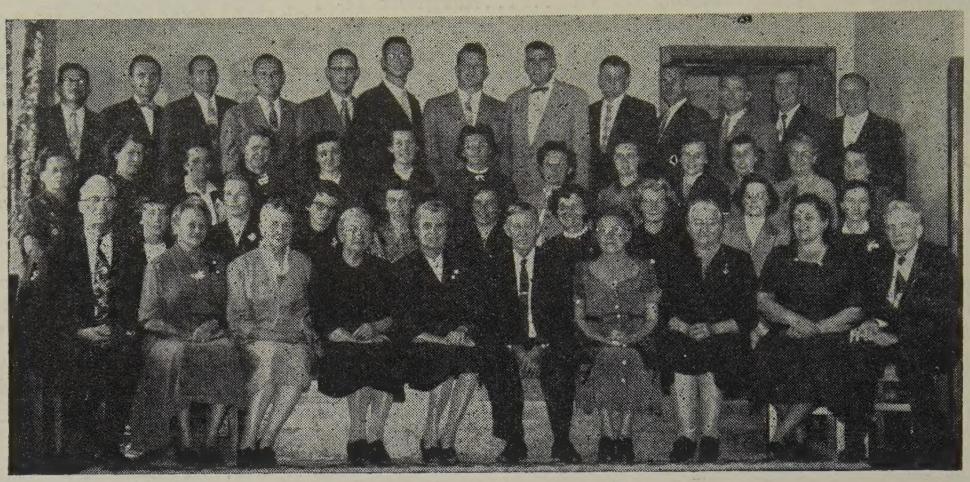

Missionaries of the C. & M. A. in Ecuador

An Inspiring Expression of Confident Faith

MISSIONARIES of the Ecuador Alliance Mission field met for conference this year in the Alliance Academy at Quito. As they reviewed the progress made and looked to the future, they had reason for praise to the Lord.

Thirty years ago Quito was almost completely sealed against the gospel. Now there are ten preaching centers from which several different missionary societies are working to reach the multitudes of this city. Quito is also the meeting place this year for delegates from the national churches.

The Librería Realidades, the Alliance bookstore in Quito, serves the various missionary societies working in Ecuador and is having a growing ministry to evangelical groups throughout all of Latin America.

In Guayaquil the local church has a great vision for reaching the entire city. Already through the zealous work of its members four chapels and Sunday schools have been started. The church plans to open at least ten chapels.

The Alliance Youth Fellowship met in Guayaquil during Holy Week for their annual gathering and participated in the evangelistic services which were then in progress. Short term Bible schools and vacation Bible schools are held and are proving of great value to lay workers. Often these are a means of stimulating Christians to take further training in the Bible schools.

In the area of Ambato, devastated in 1949 by an earthquake, new groups of believers are growing into churches. Some of them have their own church buildings. Good roads are facilitating travel and this permits believers and inquirers from a distance to attend meetings at gospel centers.

Thirty-four Indians were baptized at Pano, the jungle station swept by flood last December. The construction of new buildings at Pano is an expression of the confidence in the Lord with which missionaries and nationals are applying themselves to their tasks. The same confident faith should inspire us as we pray.

THE CHRISTIAN AND MISSIONARY ALLIANCE
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